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SAINT AUGUSTINE AND HIS MOTHER SAINT MONICA

His Feast is August 28

The Holy Cross Magazine

Aug.



1958

Thoughts On A Feast

BY A SISTER OF THE ORDER OF ST. HELENA

The Transfiguration

It happened on Mount Thabor, although some say it was Mount Hermon. It was probably in January, or February, or March. It may have been in the daytime or it may have been at night. It opened when Christ went up on a mountain to pray. Peter, and James and John were there, heavy with sleep. While they slept, Christ prayed. And as He prayed, the countenance of His countenance was altered.

The lightnings shone upon the ground. (Psalm 144:6.)

And there were two men talking with Him, Moses and Elias in glory; talking with Him of His decease which He should accomplish in Jerusalem. When Peter and James and John awoke, there was Christ in raiment white and glistening.

Awake, awake, Put on thy strength, O Lord, Put on thy beautiful garments, O Jerusalem. Opening sentence, Matins, Epiphany.

For the Lord hath manifested forth His glory. Invitatory, Epiphany and Transfiguration.)

Open thine eyes: Look at what I am, Look well, look well, Peter and James and John,

For He is, He is indeed the Christ, For He is, He is indeed the Son of God, God of God, Very God of Very God, Light of Light. In raiment white and glistening: exceeding white as snow, So as no fuller on earth can whiten them, white as the light, white as the everlasting light. *(He is the brightness of the everlasting light, the unspotted mirror and the image of His goodness. Gradual)*

And His face did shine as the sun. *(Because in the mystery of the Word made Flesh Thou hast caused a new light to shine in the face of Thy Son, Jesus Christ, our Lord. Preface)*

As Moses and Elias departed, Peter said, It is good for us to be here, Let us build three Tabernacles, one for You, one for Moses, and one for Elias, not knowing what he said.

(O, how amiable are Thy dwellings, Thou Lord of Hosts, my soul hath a desire and longing to enter into the courts of the Lord. Introit—And to stay there.)

While Peter spake a cloud overshadowed them; they were afraid as they entered into it. And there came a voice out of the cloud, This is My Beloved Son: hear Him.

(Of the Father's love Begotten, Of the Father's love Beloved, Of the Father's love Transfigured.)

And when the voice was past, Jesus was found alone. And as they came down from the mountain He charged them that they should tell no man what things they had seen until the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what rising from the dead should mean.

Such a tender, thoughtful, loving and tremendous thing for the Father to do. To show Christ the Father's Glory, the Father's love, the Father's Will, to show Him His own Glory—"The beauty of the Father's face has risen upon Me." To prepare Peter, and James and John for Christ's Passion to strengthen them, to increase their faith, to root and guard them in His love; to show them the King in His beauty, in His Glory; To show them that Christ's suffering was really glory, to show them that all suffering is of His love and can be beautiful and joyous. To show us the same.

(A Dictionary of Christ and the Gospels. Hastings Page 745)

The Feast of the Transfiguration which commemorates this manifestation of the Divine Glory as recorded by St. Mathew, St. Mark and St. Luke is the titular feast of all churches dedicated to the Saviour. It is believed to have originated in the fourth or fifth century in place of some nature feast somewhere in the highlands of Asia. St. Gregory the Illuminator, who lived in the fourth century, has been said to have started

the Feast of the Transfiguration substituting it for a pagan feast to Aphrodite, called "Roseflame," and using the name Roseflame because Christ showed forth His Glory like the opening of a rose. The Feast, however, is not listed in the two oldest calendars of the Armenian Church. Although celebrated in the early centuries and considered a major feast by the Eastern Church, the Western Church did not celebrate it until the ninth century and then only in some dioceses. In 1456 Callixtus III, who did the Office, extended it to the Universal Church. The Pope when he celebrates the Feast of the Transfiguration uses new wine or pressed ripe grapes in the Chalice. In the Eastern Church, raisins, grapes, or other fruit are blessed that day. In the Anglican Church even though the Transfiguration has a special Office, a special Mass, special Lessons and hymns for Morning and Evening Prayer, it is not a major feast. It does not have an Octave. It is only a Double of the Second Class.

Although the Feast of the Transfiguration is celebrated by the Church on just one day once a year, it can be celebrated by moment by moment, day by day, night by night as we will to let Him love us as He wills. Most of us will not suffer from things for Christ as Peter and James and John did. Many of us may never experience physical pain. But all of us will be enmeshed in little things that upset us, that hurt us, disappointments, frustrations, humiliations, failures, annoyances, criticisms, complaints, the inability to please those with whom we work and live no matter how hard we try. But if we will think not on these things but on the beauty of the Father's face, the beauty of His love as mirrored in His Son, of His love He will use these little things to transform us into Christ. For we are of the Father's love created, of the Father's love surrounded, of the Father's love sent forth to show forth Christ in our lives—His Glory, His love, His joy, His peace—We are of the Father's love transformed, transfigured into Christ. And so we pray in the Collect—O God, who the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening

mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty,

who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.



Preparation For Confirmation

BY CLAIRE L. GLAVE

There are points which should not be overlooked in the preparation of classes for Confirmation. The following would make a good quick refresher course for any of us. Ed.)

An article about Confirmation must of necessity center around the Holy Spirit, the Comforted Person of the Holy Trinity. Everyone knows what you are talking about when you mention God the Father or God the Son, but too tragically often, when you mention the Holy Ghost, you hear, "What is 'It,' Love, Tongues of Fire, or what?"—this from good Christians who should know better.

In the very second verse of Genesis, about Creation, we read, "And the Spirit of

God moved upon the face of the waters." Nothing of importance in religious history has ever occurred without the guidance and assistance of the Holy Spirit. And in individual cases, time and time again, lives have been revolutionized by His work in Confirmation.

We first read about Confirmation when the Apostles sent St. Peter and St. John to confirm the Samaritans whom St. Philip had baptised (Acts 8:14, 15). After that the Acts and Epistles have many references including that of St. Paul's confirmation of "about twelve men" in Ephesus (Acts 19: 1-7). Names the Bible gives to confirmation are Sealing, Anointing, and Laying on of

Hands. "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, and given the earnest of the Spirit in our hearts" (II Cor. 1:21, 22). "In whom also after that ye believed, ye were *sealed* with that Holy Spirit of Promise" (Ephesians 1:13b). "And grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption" (Ephesians 4:30). Hebrews 6:2 mentions the Laying on of Hands. This Laying on of Hands refers to the outward and visible sign of Confirmation while the Sealing and Anointing refer to the inward and spiritual grace bestowed by the Spirit in Confirmation.

Confirmation ratifies the obligations into which we entered at Baptism:

Renunciation of Satan and all his works

Faith in God

Obedience to His Law

Renunciation of Satan and all his works will not mean much unless we realise some things concerning him. Job 1:6 shows him as a definite person. Isaiah 14:12, Luke 10:18, and Revelation 12:9 tell of his former princely state in heaven and of his fall through pride, when he carried many angels with him. As active in that enmity towards God and man mentioned by I Peter, 5:8, we read of him as the tempter of Eve (Genesis 3:1-4) and of our Lord (Luke 4:3-12). He entered into Judas Iscariot (Luke 22:3), he is the father of lies in John 8:44, the sower of tares of Matthew 13:25-30, the roaring lion of I Peter 5:8, and the serpent and dragon of Revelation 12:9. Well do we need the armor of Holy Confirmation against such an enemy!

Some of his special works, according to St. Paul in various epistles, are: hatred and murder, murder by false witness, persecution, drunkenness, avarice, quarrelsomeness, fighting, impatience, anger, pride, covetousness, pride, disobedience, and blasphemy. But the only sin which cannot be forgiven is that final one of blasphemy against the Holy Ghost; so our Lord said on one of the many occasions of his casting out of devils, when they accused Him of doing this work through Beelzebub, chief of devils (Luke 11:15-32).

While relatively unimportant sins may be

called venial, those sins which are great themselves, are done when their evil nature is known, and are deliberate are mortal and do separate a soul from God unless that sinner repents. Repentance consists briefly in three actions: knowing our sin, confessing our sin, and fighting against our sin.

The Seven Deadly Sins are: pride, covetousness, anger, lust, envy, gluttony and sloth. Three of these belong to the "sin of the flesh." The others are intellectual or spiritual. All were renounced at Baptism.

In contrast to these, consider the seven gifts of the Holy Ghost, bestowed on us at Confirmation: Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, and Holy Fear. These gifts will assist and sharpen the great Theological (from God and towards God) Virtues, Faith, Hope and Charity, which were given us in germ at our Baptism: The Confirmation supplements Baptism, and the soul has grace to keep the initiation vows, renounce evil, obey God's laws, and believe His Truth.

This Truth is briefly expressed in the three Creeds (from credo—I believe) of the Anglican Communion: Apostolic, Nicene and Athanasian. All these creeds proclaim our faith in the Holy Catholic Church, which the gateway is Baptism. Its birth is the day of Pentecost, and its first sermon was preached by St. Peter when the apostle had just received the Holy Ghost in the form of tongues of fire (Acts 2:3-14).

We cannot truly believe that Holy Catholic Church without accepting its threefold ministry which it maintains by the Succession of Bishops. This "Apostolic Succession" means the line and network of bishops who descend from the Apostles in the Holy Catholic Church. In England, for example, there have been almost a hundred Archbishops of Canterbury from the time of the consecration of St. Augustine (597 A.D.) to the present one, without the least interruption. As soon as one dies, another is consecrated.

OUR FATHER

The Lord's Prayer is divided into three parts: Invocation, Petitions, and Doxology.

Invocation is calling a person by his name. In the model prayer first invokes Almighty God by the affectionate name, "*Our Father.*" *Hallowed be Thy Name*—may Thy Name be treated as holy. We may fail to hallow God's Name by not saying Grace at Meals, by letting our thoughts wander wilfully while we are praying privately or during Church services, by taking His Name "in vain," and even by beginning to pray without taking the trouble to compose our thoughts.

Thy Kingdom come—in three ways: in our hearts, in the world, and at the Second Advent.

Thy will be done on earth (by us) as it is in heaven (by angels and saints). Ours is the daily toil of endeavoring to obey God's will as we know it through conscience, the Holy Scriptures and other authorities, and the Church's voice today. This work is made easier if we are conscious that each of us has a guardian angel, a being of power who serves in heaven, beholding the Face of God, and is also a helper on earth like that Angel Gabriel who appeared to the Blessed Virgin Mary to announce the birth of Jesus and to Zacharias to promise the birth of John the Baptist, and like those who ministered to our Lord after His fast of forty days and in the Garden of Gethsemane.

Give us this day our daily bread—all the necessities of life, of course: food, clothing, shelter, our real needs.

Forgive us our trespasses as we forgive those who trespass against us—may we be pardoned in the same manner that we pardon others. It is a very serious petition by which we really ask God not to forgive us if we do not forgive others. There may be great distress over some deep wrong done to us or to our loved ones, but we must forgive. This is difficult, but our distress does not compare with the grief and dishonor we cause God by our wrong doing.

Lead us not into temptation—may God not give us too hard trials to bear for we are weak! This is a confession of our feebleness, and such a confession enables us to look to Him for His Grace. In the sense of testing or proving us, God may do what seems like leading us into temptation, but the action is

one by which we are privileged to show our faith, hope and love towards Him under conditions of difficulty. In this way God did "tempt" Abraham when He told him to sacrifice his beloved son Isaac on the altar (Genesis 22:1-14) but accepted the will for the deed. Similarly He proved Joseph by his long time in prison (Genesis 39:20, etc). He found him steadfast and gave him a mighty reward. When He tested Daniel in the lions' den, the captive proved fearless (Daniel 6). We should trust God likewise no matter how dark and desperate things seem for He loves us and never gives us trials which cannot be endured—by our strength as amplified by His.

The Doxology is a hymn to the Holy Trinity. In this ascription of praise we may refer the Kingdom to the Father, the Power to the Son, and the Glory to the Holy Ghost.

(If the truth of the Holy Trinity, Three Persons in One God, is hard to comprehend, consider any fire, gas jet, or even electric bulb: there is fire and light and heat—three but one.)

THE SACRAMENTS

All our instructions and Holy Confirmation itself bring us to the privilege of Holy Communion, the means of our continued sacramental life in Christ. A sacrament is an outward and visible sign of an inward and spiritual grace. Two are necessary to salvation: Baptism and the 'Supper of the Lord,' Holy Communion, Holy Eucharist. These were ordained as necessary to salvation, by our Lord Himself (John 3:5; 6:53). (The other sacraments, Confirmation, Penance, Holy Order, Matrimony, and Unction were also ordained but not as essentials of salvation.)

The Hebrews had their sacraments, types of those that were to come—Circumcision, prefiguring Baptism; the Passover Feast anticipating the Holy Eucharist. These old types were not neglected by the Jews without danger, either.

For the Holy Communion, common daily things are used—bread and wine—to be the chanel through which we receive Jesus Himself. At the Prayer of Consecration they are made His Body and Blood however much

the human eye may fail to see more than bread and wine.

Just so our Lord used common daily things for other miracles of His—clay, water, the fig tree, fishes.

But before receiving the mighty gift of Christ's Self in Holy Communion, a very careful and special preparation should be made, including confession. (John 20: 22, 23 is just one instance of our Lord's giving power to His Apostles to forgive sins, an authority which, as the ordination words testify, has been transmitted to His priests.)



It is of real aid to keep silence and to avoid distracting, material thoughts on the morning we are going to Communion. We must remember also that we do not approach the altar with the sole purpose of getting something, such as Grace or answers to our prayer. We go to give, to worship, to offer again "the one, true, pure, immortal Sacrifice." After partaking of this Sacred Banquet and receiving this great gift, we should make a hearty thanksgiving. Then we will try to cherish the Presence by "feeding on Him in our hearts by faith with thanksgiving" in days to come.

That same Holy Spirit will make this possible. He who confirms us, He who empowers the offering of the Holy Sacrifice and makes the bread and wine to be the Body and Blood of Christ, He can keep us in the holy fellowship. Every day we should ask Him to guide us. Nothing should be undertaken without turning to Him to lead us.

RULE OF LIFE

Well before Confirmation a Rule of Life should be considered and be begun. It should be made and written down after careful consideration and, if need be, with help. This rule should not be too difficult for fear that discouragement lead to abandonment altogether. Provision should include: (1) daily morning and evening private prayers, kneeling (unless there is a disability); (2) mid-day prayer, preferably the Angelus (which could be said silently, in working hours, or in a bus or subway); (3) attendance at church every Sunday and day of obligation; (4) regular giving according to income; (5) fasting and abstinence; and (6) any other thing we wish to promise to do for love of God.

THE SHRINE AT HOME

Even if one has but a single room, it should have a place for prayer and devotional books. The Holy Bible should have its own position, no other books piled upon it. There should be a crucifix and a picture or statuette of the Blessed Virgin Mary, whose example of complete obedience to God we want the Holy Spirit to enable us to follow. Flowers may be added. By devoting a portion of our dwelling to God we try to show our love for Him and to be reminded that we must give ourselves wholly to Him, enabled by His Spirit.

Priests! - Seminarists!

There will be a retreat for priests, at the Mother House, West Park, beginning on Monday evening, September 8th and closing Friday morning, September 12th. All priests are welcome and should address requests to

the Guest Master, Order of the Holy Cross, West Park, N. Y.

There will also be a retreat for seminarists, September 15th-19th. Requests should also be sent to the Guest Master.

Worship

BY WILLIAM JOSEPH BARNDT

"Worship is the primary duty of the Church." With these words the late Archbishop of York, the Rt. Rev. Dr. Cyril Garbett, began the chapter on "The Worship of the Church" in his book, *The Claims of the Church of England*.

There are indications that a growing number of members of the Church of England and of the Episcopal Church are coming to realize for themselves the truth of the Archbishop's statement. The popularity of "the daily service," "the liturgical movement," and the increased interest in the denominations on worship *per se* show that worship is coming into its own."

Primarily worship is an act towards God. It is not just an attitude or an idea that the Churchman regards as important. It is, indeed, the Church's central act towards God.

Worship is the act of opening up the heart to God, and then giving to God one's self, one's soul, and body "to be a reasonable, holy, and living sacrifice" unto Him. Essentially worship means submitting to God, the Object of worship. It involves surrendering one's own will to God's will. Thus the climax in worship is achieved when the worshipper honestly and sincerely recites our Lord's words, which he prayed in the garden of Gethsemane, "Not my will, but thine be done."

The result of worship therefore is the total surrender of one's own will to God's will, out of love for Him and with a desire to perform His will under His guidance and His direction.

The purpose of Christ's Church is to set

forth the worship of God, for worship is the activity with which the Church is primarily concerned. The Church's vocation is to worship God. Therefore it is the vocation of every member of the Church to worship God. The Church has as its supreme object the increase of the glory of God, and worship is one of the most important means towards achieving that end.

Through worship members of the Church recognize and acknowledge the God who is greater than they are. They respond to God's love and worship Him as Lord and Creator. By worshipping God Churchmen acknowledge their total dependence upon God. Creatures worship their Creator, and children their Father. Worship is the response of the child of God to his Father who has created him and who loves him with an everlasting love. One reaches the peak in worship when he worships God out of the pure love for the Father alone.

Progress has been made in one's life of worship when his sole desire is that God be fitly worshipped, adored, and praised for His glory, power, and majesty. The Churchman who has that desire realizes that by worship alone can he have access to the Holy and Eternal God of the universe. One's life then becomes devoted primarily towards offering up the unceasing praise of God to Him.

The belief of the Episcopal Church is that the Churchman's highest activity is the worship of God which necessitates the highest and noblest use of his faculties. The Church teaches that worship at its highest is the greatest thing that its members can do.

Confraternity of the Christian Life

The Director of the Confraternity of the Christian Life advises us that one member died in a perfect Easter report. This, in itself, is not so extraordinary as the fact, that the member in question is one hundred and one years of age and has been a member of

the Confraternity since 1889.

Members of the Confraternity are asked to note, that there is a "western group." All members west of the Mississippi should address all reports and enquiries to Fr. Packard, OHC, Box 1296, Santa Barbara, Calif

Mystics And Mysticism

V. Father Florentius

BY JOHN PILGRIM

Whether one reads Kettlewell (*) or any other authority on the 14th century *Brethren of the Common Life*, one of the first characters met is that saintly and well-beloved man Florentius Radewin. As their first Rector, he was not only a strong and able leader who could, and did, control his followers. But he also commanded—without asking for it, and probably without even thinking of it—the admiration and respect of all who looked to him for leadership.

All of the records testify that he was Gerard Groote's closest and most familiar friend. These two giants were "brethren" before THE BRETHREN were even a dream in the heart of one man. But there is no record at all—not even the faintest shadow of evidence—of any dispute between the two as to who was first blessed with the idea. It was Radewin who thought of it first. But the notion of calling it HIS idea was foreign to the very nature of the man who later became, at Groote's insistence, Father Florentius, Priest and the first Rector of their great Society.

Gerard Groote himself seemed to care very little about the prestige of public office. The administrative headaches inherent in any sound business operation apparently bored him and distracted him from the important work that was his lot. And the friendly Florentius Radewin was not only well-qualified but had suggested the idea in the first place. The two men seem to have been closer than the proverbial Damon and Pythias. So it was entirely natural for Florentius, reluctant though he was, to have "the honor thrust upon him" to run the show. And it was a beautiful job he did with it.

Gerard the Great, to his dying day, was grateful to his friend. For between the two of them, and the aid their efforts enlisted from others, they provided their fellowmen among other things, with the best of books—all handwritten manuscripts penned by expert calligraphers. And this they started a century before the art of printing, which we take for granted today, was born.

Florentius Radewin was born in 1351 A. D. Like his good friend, Gerard the Great, he came from a family of wealth and social position. The well-to-do Radewins may indeed have not liked it at all when they "scion," Florentius, cleverly avoided a well-arranged and wealthy marriage, and followed instead the rocky road that led him to the monastic life. And the chances are that none of the Radewin family—excepting Florentius himself—cared very much for the "wild and woolly" character that Groote must have presented to their eyes. But there was no holding that young man back. Florentius became Groote's firm and fast friend—and in a few short years the co-founder of THE BRETHREN OF THE COMMON LIFE.

According to Kettlewell (p. 234), the great Thomas A Kempis loved Father Florentius because "there were none who surpassed him, or who was so peculiarly Christ-like in all respects." That seems to be the core of the thing. A Kempis himself, a master of words if ever there was one, selected the adjective "CHRIST-LIKE" to describe the man.

John A Kempis—Thomas' older brother—himself a BROTHER OF THE COMMON LIFE, was among the first to welcome the younger lad to the Mother House in Deventer. Thomas was a mere boy of thirteen at the time, and it was Father Florentius, one of the first to greet the young

* See **THOMAS A. KEMPIS, AND THE BRETHREN OF THE COMMON LIFE**, by the Rev. S. Kettlewell. New York, G. P. Putnam's Son, 1882. Unless otherwise indicated all quotations in this article are from the indicated pages of that book.

er, who later became his model, the living
 mple of what a BROTHER OF THE
 OMMON LIFE could become. It is not
 rprising that Thomas admired and respect-
 the older man, nor is it any wonder that
 revered him all his life. For there are
 ose who believe that Father Florentius
 VED the immortal book that young
 Thomas later wrote.*

"THE POOR SHALL EAT, AND
 BE SATISFIED . . ."
 from Psalm 22, verse 25.

For all his executive responsibility, and
 devotion to solitude and prayer, Rector
 Radewin remained always a warm-hearted
 n of the world. He was well-known in
 Deventer for the love he had for his townsmen,
 for all his fellowmen. From well-to-do
 and well-bred stock himself, he seems to have
 and, quite naturally, a special affinity for the
 y poor. He always regarded the local
 erty-stricken as his own personal respon-
 sibility. And he saw to it that—in the town
 Deventer, at least—the Psalmist's injunction
 was followed literally. He kept in very
 ose touch with the poor—himself, personally.
 He insisted on having an up-to-date
 list kept at all times of the exact names and
 addresses of *all* the poor folk in Deventer.
 And he saw to it that they all were fed,
 clothed, and housed—all under his personal
 supervision.

Rector Radewin made it his business to
 make friends of all who sought him, and to
 the limit of his ability to help each one to
 solve his problem. Every historian has noted
 his warm and friendly quality in the man.
 Littlewell refers, on page 245, to "the pa-
 tience, the courteousness, and the affection
 which Florentius exhibited toward *all*."
 Thomas A Kempis is quoted as saying that
 Father Florentius "was therefore revered by
 the worldly, honored by the noble, and most
 tenderly loved by the good and the devout."

After Florentius became a priest of the
 church—and this honor, remember, he ac-
 cepted only at Groote's insistence—he wore
 the cheapest and the simplest vestments
 available. There is even a record (A Kempis
) of the prior requesting a local tailor to

IMITATIO CHRISTI by Thomas A Kempis.



ST. LOUIS OF FRANCE — by Fungal

(Courtesy of the National Gallery of Art,
 Washington, D. C., Kress Collection)

make him an "ugly tunic." And *after* becoming a priest, he continued to do manual chores each and every day. Among other things, he often helped the cook in the kitchen. Indeed, when asked why he insisted on working in the kitchen while the other BRETHREN were praying in the chapel, he merely smiled and replied:

"Ought I not rather to aim at having the prayers of all the others, than only my own?"

For whilst I am in the kitchen, all the others are engaged in praying for me..."

Kettlewell, page 230

A man that big could not—and Father Florentius did not—take himself or the trappings of his priestly office too seriously. He busied himself with many things that lesser men may regard as petty. Although by no means the best penman in the world, he continued to help the calligraphers daily—polishing parchments, ruling and arranging the four-fold sheets of the quaterniones.

Florentius Radewin was physically a frail man during a large part of his short life on earth. He died in 1400 A.D. at the age of only forty-nine. But he never let his health interfere with his priestly duties. He was constantly in demand by the local villagers as their counsellor and their confessor. He was so much needed at times that he could not finish things that he dearly loved to do—such as reading of the daily "Hours." Although he was a scholar, a contemplative, and a very busy executive, the prior was also, above all, a priest. A Kempis says (quoted by Kettlewell on page 232) that:

"Last through weariness he should cease to open the door to one who knocked, he would say to himself:

"Still once more, for the sake of God."

Many of us today who find ourselves "just too busy" to pray should consider, and remember Rector Radewin. A mere outline of his daily duties would fill many pages of print. And yet he was deeply—and therefore daily—devoted to the life of contemplative prayer, which of course requires both solitude and retirement. How he found the time for these, perhaps no modern man will ever know. But that he found it, and placed

it *first* in his very busy life, no man may ever deny. Perhaps his "secret"—and all such men have their secrets—was just that. Once he had learned what the first things were in his life, he kept them first.

"FLY TO YOUR CELL
AS TO A FRIEND . . ."

Florentius Radewin.

Rector Radewin was unquestionably among the most famous and distinguished preacher of his day and time. Hundreds of people—priests as well as layfolk—flocked to hear this sincere and eloquent man. His thrilling words came not merely from his lips, but his loving heart and his brilliant and sensitive mind.

But of course, being a human being, he also had his troubles. Some of the learned men of his time objected to the emphasis he consistently placed on solitude and quiet. Their public objection (they were privately fighting the Brethren's ban on begging, which was clerical revolution indeed in those days) was that such spiritual leisure "seemed to produce scarcely any fruit in the Church of God." Viewed in that clear hindsight that history gives us, was this not a rather ridiculous charge to bring against the teaching of a man who was acknowledged to be one of the most widely popular and persuasive preachers of his day and time? True, Radewin was the man who taught his BRETHREN, and any others who would listen, to:

"... Accustom yourself to stay in your cell (room), and read some book until you take pleasure in it, and feel it irksome to leave and pleasant to enter."

"Scarcely any fruit in the Church of God—they charged. But the fact remains that the fruit of Rector Radewin's retirement was plucked from the pulpit by thousands of eager hearts and minds. No man will ever know how many suppliant souls were strengthened by his preaching. To quote the great Thomas again, he describes it as:

"Not a soothing adulation, but a clear setting forth of the Truth; not worldly eloquence, but a humble instruction of manners, and a reasonable inducement for THE RENUNCIATION OF

THE WORLD BY THE EXAMPLE OF THE SAINTS."

(Kettlewell, page 250)

And all who heard him—country villagers,
noble men, the rich and the poor alike

—knew well that the simple Father Floren-
tius did not merely *preach* THE RENUN-
CIATION OF THE WORLD.

He *LIVED* it!

Praise God!

The Ministry Of The Word

BY ROBERT M. COLLINS

The Anglican Communion has ever sought to strike a balance between the Ministry of the Word and the Ministry of the Sacraments. This is based upon the primitive use where we know that the Apostolic Church propagated the Gospel by the Ministry of the Word and the Ministry of the Sacraments.

It was due to the medieval abuse of the insistence upon the Ministry of the Sacraments to the exclusion of the Ministry of the Word which gave in a large measure the Protestant Revolt such an impetus. Because the people were deprived of hearing the Gospel of Christ fully preached, they welcomed the protestant reformers who once again were proclaiming with vigour and enthusiasm the Gospel which our Lord instituted.

However, we believe that the Ministry of the Word to the exclusion of the Ministry of the Sacraments is also an abuse of the Gospel; that one must counter-balance the other, as the weights of the scales of an apothecary, so that the true medicine of the soul is not only the proclamation of the Word but also the Ministry of the Sacraments.

We, in the Anglican Communion, have often depended upon the beauty of the liturgy and the glory of the music to make up for poor preaching which has taken place in our church, especially during the last one hundred and fifty years. There is no priest in the Church who does not kneel down before he celebrates the mass and make adequate preparation so that he may, in some small measure, be worthy of the Holy Sacrifice which he is about to offer.

Yet, though we priests will kneel down and prepare for offering the Sacrifice of the altar, it may be asked, how many priests kneel down before preaching a sermon or

giving instruction and ask God's blessing on the work which they are about to do? Or, how many priests spend as much time on their knees preparing for the Ministry of the Word as they do in preparing for the Ministry of the Sacraments?

The theology of the Anglican Communion has ever been that the Ministry of the Word and Sacraments are in some sense co-equal and the modern liturgical movement has again brought this forcibly to our attention. Our theology is one thing; our practice is quite another.

Therefore, in order to assist clergy in adequate preparation for the Ministry of the Word, the following litany has been composed by the author and found to be most helpful. If this litany is said slowly and reverently, it only consumes about seven minutes of time and yet, at the same time, answers a need for preparing a man's soul for proclaiming the Gospel of Christ.

It is a private devotion and should be used by a priest or deacon some time before he is to give the address and not jammed in at the last moment before he mounts the pulpit, just as preparation for the Mass is not to be jammed in five minutes before Mass begins but at some time earlier.

The litany which follows is offered therefore, as a helpful suggestion. It may be changed at will and should be, in order to meet the needs of the person who is preaching.



Litany for Preachers

(To be used before preparing a sermon or giving an instruction)

Give me Grace, O Lord, to preach and speak the truth of Thy Holy Word with sincerity of purpose, singleness of heart and purity of mind.

O God the Father, who spake the Word



ST. DOMINIC

which created heaven and earth: grant power to my speech.

O God the Son, Incarnate Word of the mind of God: give truth to my words.

O God the Holy Spirit, who didst endue the Word with power from on High: grant to my words a holy zeal for the conversion of souls.

Holy Mary, Bearer of the Word Incarnate: pray for me.

Holy Moses, Giver of the Divine Law: pray for me.

Holy Elijah, Model Prophet of Israel: pray for me.

Holy David, Song on the Lips of God: pray for me.

Holy Ezekiel, Prophet of doom: pray for me.

Holy Jeremiah, Prophet of Tears: pray for me.

Holy Isaiah, Prophet of the Suffering Servant: pray for me.

Holy Daniel, Seer of God: pray for me.

Holy Malachi, Last of the Great Prophets: pray for me.

All ye holy prophets, teachers and leaders of the Old Testament who now see the Word of God, pray for me to speak the truth.

St. John the Baptist, noblest of prophets: pray for me.

St. Peter, who, by thy preaching, converted three thousand on the day of Pentecost: pray for me.

St. Paul, who didst spread the Holy Gospel to all the world: pray for me.

St. John, who didst proclaim the Gospel of the Word Incarnate: pray for me.

St. Stephen, who spoke the truth even unto death: pray for me.

St. Phillip, whose teaching did convert the Ethiopian eunuch: pray for me.

St. Matthew, preacher to the Jews: pray for me.

St. Mark, preacher to the gentiles: pray for me.

St. Luke, whose holy teaching speaks louder than words: pray for me.

All ye holy apostles, martyrs, confessors and saints of the New Testament, who didst proclaim the holy Word by your lives, examples of prayers, holy teaching and death: pray for me, never to compromise the truth but to proclaim it with boldness and with charity.

St. Gregory, Doctor of the Holy Church: pray for me.

St. Ambrose, teacher of the heretics: pray for me.

St. Augustine, lover of the truth: pray for me.

7. Ansgarius, missionary to the North:
pray for me.
8. Boniface, apostle of Germany:
pray for me.
9. Bernard, rebuilder of the Church:
pray for me.
10. Dominic, watchdog of the Lord:
pray for me.
11. Francis, gentlest of the saints:
pray for me.
12. Anthony of Padua, hammer of the heretics:
pray for me.
13. Bernardine of Sienna, apostle of the Holy Name:
pray for me.
14. Vincent Ferrer, Angel of the Judgment:
pray for me.

All ye holy doctors, teachers, preachers, missionaries and expositors of the truths of the holy Catholic Church intercede for me and spread the Word of Truth and guard me from all heresy in its proclamation.

Blessed Edward Pusey, reviewer of Catholic truth: pray for me.

Blessed John Keble, new apostle to England: pray for me.

Blessed John Mason Neale, giving song and beauty to the Church: pray for me.

Blessed Henry Stanton, giving thy life for thy sheep: pray for me.

Blessed Robert Benson, burning brightly

with the love of God: pray for me.

Blessed James Otis Huntington, giving religious life to the American Church: pray for me.

All ye blessed saints of the Anglican Communion, who steadfastly and with charity have revived the spirit of the Church, pray for me to continue faithfully in the tradition and never to compromise it.

O Holy Spirit of the Living God, hear and answer my petition to re-ignite a lively faith in the hearts of thy people and give to them much Grace for the spreading of the Word contained in the Holy Gospel.

Christ hear me.

Christ graciously hear me.

Let us pray

Almighty and everlasting God, who, by Thy Son, Jesus Christ, has declared that the Gospel must be proclaimed into all the world and to every creature, grant Grace to my tongue: let my speech be seasoned with salt, my heart ablaze with Thy love, my mind illumined by Thy truth. Let me proclaim it through Thy Power that many souls may be converted to Thy Blessed Son and at last live in glory with the same Holy Spirit, world without end. Amen.

Unto The Altar Of God

BY ESTHER H. DAVIS

Unto the Altar of God

This member of the series was published in "The Living Church" under the title, "Communion Meditation of a Layman.")

I was glad when they said unto me: Let us go into the house of the Lord. How beautiful is Thy dwelling, O my God, and with what joy do I enter therein. Whether it be a mighty cathedral or humble chapel, each is sacred, because Thou art there, and before Thine altar my heart makes obeisance. Thine altars are a source of mystery and great blessings because of the wonderful way Thou hast fulfilled Thy promises. When Thy work is finished His earthly ministry He prom-

ised: "I will not leave you comfortless." And again, "I am with you always, even to the end of the world." But because we, Thy children, are human and weak and of too little faith, He elected to give us permanent, physical proof of His Presence, and to feed our souls while answering the prayer He taught us to make for our daily bread.

My intellect can never hope fully to comprehend the mystery of the Holy Eucharist, but my heart accepts it with joy and daily makes its return of praise and thanksgiving. This most sacred sacrament is the heart of all our religion, the foundation on which the

rest is built. Without Thy Presence our churches would be empty and meaningless, for each one exists primarily for this — to provide a shelter for Thy Presence and a place for our communion.

Each time I approach Thine altar I am surrounded anew by a sense of profound mystery, the realization of the triple miracle that awaits me there. The unfathomable and mighty love that accommodates itself to me and draws me to Thee, that our union may be complete. The perfect way Thou hast devised for our communion—presenting Thy-



self in known and familiar form, becoming thereby an inseparable part of my whole being, to sustain me during all my earthly life and to preserve my soul for eternity.

While I am contemplating Thee thus, I am acutely aware of the second miracle—the role that human hands and hearts have been given to play in the enactment of this Heaven-stirring drama. This is the way Thou hast decreed, that in the Eucharist Thou shouldst be ever present, and that Thy

chosen priests should administer Thee. Guard them well, O God, for they are needful to us both. Thou hast made me a double debtor and bound me with two-fold ties. Irrevocably am I bound to Thee, through Thy love and through Thy pain, Thy broken body and shed blood. But I am also bound just as unbreakably to my brothers, for together we complete Thy giving. Through Thy shared Presence our kinship is intensified and we are united in brotherhood in a very special way, not only with each other “in this congregation here present,” but with all Thy children who kneel at Thine altars everywhere, and with those who receive Thee in spirit through their longing and their love.

Now I am drawn to the final mystery—the inviolability of this sacrament. Human hands administer Thee and human hearts receive Thee, and yet Thou art undefiled. We are not worthy to touch Thy hem shouldst Thou pass by, but our unworthiness can in no way affect Thee. We are grateful that this is so. The character of the priest cannot alter the elements he handles. The sacrifice he offers and the blessings received are the same whether he be a saint or a sinner. And I can receive Thee into my human body, knowing that Thou wilt not change, but rather wilt transform my sinful nature, cleanse and purify my heart, and make of it a fitting abode for Thyself.

In mercy and love Thou dost unite Thyself with us, and yet Thou art always the same and art the center, unchanging, perfect and complete. In the Eucharist Thou art always available and dost become an inseparable part of our daily lives. We turn to Thee thus for blessing and find strength and comfort in moments of national or personal crises or in times of quiet contentment. Thy Presence is with us to add grace to the coronation of a queen, to accept our thanksgiving for deliverance from a common danger, to comfort us when mourning, to increase the measure of our joy. May we strive always to be Thy joyous hosts, constantly aware of Thy Presence within us, until in truth we live and move and have our being only in Thee.

The Hands Of A Carpenter

BY DOROTHY ROBY SCHNEIDER

Have you ever looked at your hands to see how much they reveal of yourself? The size and shape of your hands form a physical link between ourselves and our families. Their characteristic movements, their blemishes and callouses are telltale signs of our temperament, the work we do, the kind of lives we live.

If we want to know St. Joseph we may look at his hands.* They are the hands of a carpenter, lean and powerful; not great hands of brute strength but strong with the firmness of long practise in the coordination of muscles for precise work. They are hands that grip and lift easily the rough hewn timbers and lay them in place for cutting to size; careful hands, holding with a sure and steady grasp the planing blade; hands smooth in action, bearing down with the weight of a man's body on the plane, his hands leading his whole body forward in unceasing rhythmic motion. Joseph's dexterous fingers brush the loose shavings from the plank, giving a quick tug to a clinging liver, moving with brisk agility which suggests no flurry of haste. Joseph's are sensitive hands, running lightly over the finished wood, rubbing the wood with a swift, even pressure, abraising, polishing, feeling it again, until its surface is liquid smooth.

In his hands we see Joseph's patience, his calm unruffled application to an arduous task. We watch his deft fingers in the painstaking process of fitting a joint, matching the mitred corners until they meet with exactness, his thumb rubbing the joined edges to feel any unevenness imperceptible to the eye. No hasty jabs of exasperation, though the corners must be cut, filed, smoothed again and again. These are not hands given to extravagant gestures, that beat the air in accompaniment to an excitable voice. They are the hands of a man of gentleness, composure, and quiet good humor.

There is solicitude too, and humility, in these hands which move with deliberate accuracy, giving as much care to the finishing of a small chest to hold a woman's household utensils as to the massive beams which support the weight of a house, finishing the inner construction with as much attention as the exposed polished surface. These hands lay no claim to recognition for their achievement in the completion of a magnificent building. They are content to perfect the small part of the whole, to devote themselves to the humble articles of field and home.

There is reverence in the hands of Joseph, in their touch upon the wood, the loving touch which brings a warm sensation of pleasure to the craftsman in the feel of his materials. Joseph handles the wood with keen appreciation for its strength, its durability, its texture. His hands join in the continuing work of creation, receiving with wonder and gratitude the gift of the Creator, adapting the trees of the forest to the use of man. In the touch of his hands on the wood we see Joseph's respect for the dignity and honor of his labor.

To visualize the physical characteristics of the hands of Joseph we may look at the hands of his forefather, David. As surely as a snubbed nose, a square jaw, and red hair are inherited features, our hands also resemble those of our family forebears. Already we sense how similar are Joseph's hands to those of the rugged young shepherd whose hands gripped the staff, wielded it in battle against wolves, whose sure fingers grasped the stone and directed it to the temple of Goliath, the same fingers which also probed with tenderness the body of an injured lamb and played upon the strings of a harp with such delicate feeling that its music brought peace to the tormented heart of a king. In the hands of David and of Joseph were combined the same qualities of physical vigor and strength, sensitivity and skill.

Two great statues show better than words the hands of David. The first is Michael-

* Mrs. Schneider is the daughter and granddaughter of carpenters.

angelo's David, a youthful heroic figure who stands regarding the forbidding giant whom he is to meet in single handed combat. His hands, vibrant with contained energy, express all his potential power, steady and waiting. The second celebrated statue of David was executed by Bernini. Here are David's hands tensed in action, muscles tightened in the unerring aim of concerted force.

The hands of Joseph of the house and family of David are hands of beauty and strength, hands of usefulness and purpose, the hands of a workman and an artist. These are the hands of which God would demand much, hands into which God would entrust so much more. Into these hands God would place, in the most fragile of all human forms, Himself. For all their capabilities, their admirable physical traits, they were the human hands of a carpenter. Inconceivably, all of God's infinite power would lie helpless in these hands.

One pair of hands out of all creation was chosen by God to perform a task upon which would depend the salvation of the world. Joseph's were the hands which found favor with God, which were more suited to His plan for the redemption of mankind than the hands of any other man since Adam. These hands would conform to God's design for them; God would mould them to His purpose. For the hands of Joseph would change, become adapted to his divine vocation, just as the hands of all men change as God has His way with their lives.

How different are the hands of a mother and a father from the hands of a bride and bridegroom. How plain are the marks of parenthood, the stains, the roughness gained in the care and feeding of children, the protecting and supporting of a family. The fresh, clear skin of youth darkens, wrinkles begin to etch intricate patterns near the wrist and over the loosened skin covering the knuckles. They are marks of honor before God, signs that these hands have conformed to His will for them. God has blessed them by increasing their capacity for performing his work, has transformed the fumbling, clumsy eagerness of the hands of youth into a

self-giving caress. Hands which bear the scars of parenthood are like a sacrament beautiful in their symbolism, signs of the sustained joy of the maturity of marriage.

Observe the hands of Joseph as they adapt to God's use of them, changes human and divine. What are these hands doing when the time comes for their role in God's plan to begin? Are they tensed, poised for action? Are they quiet, waiting, ready? Not yet, not at first. They are, at the beginning, the hands of a man in despair.

This was Joseph's hour of agony, perhaps of doubt of the God whom he had served, to whose laws he had been obedient, who had blessed his marriage to a virgin of purity, the marriage which Joseph must now believe had come to inescapable disgrace. His mind was in a torment of indecision, plunged into an unfathomable void, the end of all his hopes and dreams. This was the depth of Joseph's despair. And it showed in his hands.

Would not the hands of a carpenter seek to alleviate the tension of his mind, take upon themselves its insufferable burden? With the unbidden impetus of long habit Joseph's hands turn to their work. Mechanically they take up the unfinished jobs in his shop. Alone, in silence Joseph works, unapproachable within the walls of his own courtyard until the tumult of his mind rages beyond control, floods his entire body — until it reaches the tips of his fingers.

Feverishly they attack the half planed door, the rough-cut shape of a plow handle. Frantically now his hands seek to divert his thoughts from their violent thrashing. Lost their precision, their ease of motion, they grip a plank until the knuckles show white, the muscles aching with tension. Gone the smooth coordination of the fingers, heedless to jagged edges, torn by splinters, gouged by sharp tools, bruised by a slip of the hammer. Finally, tightened into fists in a gesture of frustration, opening and clenching, the cramped muscles flexing and unflexing in a futile effort to renew their efficiency. Now spread out in resignation, injured and sore before his agonized gaze. How useless now these hands to restore his hopes, his life.

The hands now hold his throbbing head, fingers exerting fierce pressure as if to force from the aching brow some answer which will relieve the pain. Useless even for this. Useless to probe further for a non-existent solution, other than the only one open to any man who would not put a woman to open shame. The unwanted decision must be accepted, the decision which brings no contentment, no release.

Tired hands become now a symbol of Joseph's exhaustion, cramped muscles aching, his whole body aches with fatigue, hands unable to give surcease to his wretchedness by their activity, incapable even of executing the dreaded business to which he must attend. In the morning perhaps the hands could be willed to move again—extend in a foreign, formal gesture to his espoused wife, sign the papers which would release him from his marriage contract. Tonight he must rest.

Arms outstretched, flung wide in utter abandon, Joseph's weary body relaxes in sleep. The hands which had been clenched

in despair now lie limp. Fingers uncurling, palms open, empty. Hands which hold nothing, no accomplishment, no exquisite rendering of their work, no possession, no strength. It was to these hands, unable of their own volition to do anything, that God gave direction. "Take thy wife Mary to thyself." It was to these empty, open hands that God gave All.

This was the moment when the hands of Joseph, incapable of the slightest self-willed movement, relinquished forever their impulses for self. They received then a divine transformation, strength to move with a power beyond physical vitality, ability to respond perfectly to *God's* will, the grace to hold, to embrace eternal fulfillment.

In Joseph's motionless hands we now see his true humility, not by what they did but by what they did not do, not by their actions but by their passive acceptance, not by their giving but by their giving up. They were to have a vital part in building the house of God,

(continued on page 247)

A Labor Day Mass Of St. Joseph, The Workman

BY A POSTULANT OF
THE ORDER OF THE HOLY CROSS

Catholic religion has always taken seriously the fact that *the Word was made flesh and dwelt among us*. It is one of the fundamental truths of the faith; it is the basic doctrine guiding and conditioning our worship. Indeed, this awesome mystery colors or should color, consciously or unconsciously, our whole approach to life.

It is for this reason that the *Votive Mass of St. Joseph the Workman* falls, so naturally, into the whole pattern of catholic worship. It is on the basis of the Incarnation of Our Blessed Lord that this mass is recommended and it is on the same basis that the mass will be most meaningful. In it, is to be found a new facet of the precious jewel that

is the Incarnation. In commenting on the propers, it strikes me that there are three things to be considered: this mass and its relation to the Incarnation, St. Joseph himself, and the place of this feast in the life of the Christian.

If it is a fundamental fact of our faith and worship, that the Divine Word humbled Himself by taking our nature upon Him, it is also a demonstration of the mystery and depth of God's great love, that He was willing to be born into humble surroundings. He did not "abhor the Virgin's womb" nor did He abhor the carpenter who was His guardian. Rather, He was willing to submit to the man who was to fill the role of an

earthly father and to ply his trade as a 'working man.'

Christ came to redeem all created things—this is the meaning of the Incarnation. By the very fact of His nativity, He elevated and consecrated birth, motherhood and the being of man. This is part of the mystery of Christmas. By His fasting and prayer life, He indicated a vital part of man's response to God. This is the mystery of Lent. On Calvary, He made the complete human oblation and sanctified human death. This is part of the mystery of Good Friday. In the carpenter's shop at Nazareth, He consecrated human labor with Divine Sweat. This is the meaning of this mass of St. Joseph the Workman. It points to a corollary of the Incarnation, as do all our great feasts—in this case, a corollary perhaps neglected or glossed over, in the past. This 'feast' then is also a feast of Our Lord. It is rooted in the Incarnation. It has a logical, natural and important place in the liturgical and thence, in the every-day life of Christians.

This mass is a commemoration as well as a votive of St. Joseph the Workman and it is a time to rejoice in his example and to seek his intercession, for ourselves and for all men, who work with their hands. St. Joseph, in his life, was a model of those virtues, which we most need in this industrial age. He is the patron of labor and work and justifiably so. Consider that he was obedient to God. He worked loyally and patiently at the particular trade to which he had been called. Despite the fact that God had shown him special favour and had exalted him with a unique place in the scheme of redemption, he never disdained his lowly estate. Not once, on the merits of the special attention God had shown him, did St. Joseph aspire to "better things," to special material considerations or honours. He is the ideal embodiment of Milton's phrase, "they also serve who only stand and wait." He was not called to spectacular or eye-catching achievements—romantic sensationalism was not his lot. He served and waited, by fulfilling quietly, humbly and obediently and in the spirit of dedicated service the role of a workman and guardian. Yet, in so doing, he filled a unique

role in the salvation of men. St. Joseph is so easily neglected, eclipsed by the cultus of the Blessed Mother. Yet, just as surely as Mary, did he fulfill the will of God, exemplifying the same virtues of humility and obedience. In this mass, we can do him honor.

In the text of the mass itself, we find a clear statement of the Christian view of work. It is a law of human life and it is God's will for all men that they should work. In the Epistle, the words, "do all in the name of the Lord Jesus" remind us that the whole of life is consecrated to God. This is as true of our work as it is of our prayers. It follows, as the Epistle points out, that the Christian is to work as for the Lord." Work, for the Christian, is done in the spirit of service. It is not a burden to be borne but an offering to be made. Each individual piece of work becomes an oblation, the whole of man's effort being offered most fully in the eucharist. The most humble form of labor becomes a thing of value, first, because it is an offering to God, secondly, in doing it, we imitate Christ who Himself worked as a "laboring man."

Clearly, the Christian religion does not sanction that aspect of our society which requires of its gentlemen that they not have worked with their hands. Nor, on the other hand, does it condone those, who in spirit own cadillacs, belittle their work and seek more and more to pursue the cult of self-indulgence. This mass serves to remind us of the true worth and wholesomeness of work and to recall to men the spirit of service. In all this, St. Joseph and Our Lord Himself set the example.

This mass is recommended for Labor Day. Almost from the beginning, the Church has shown itself ready to take over features of secular society, elevating and consecrating them to her own use. Here, the principle is applied again. Labor Day is a secular event yet, it deals with a fundamental aspect of man's existence, with which the Church must have a real concern. In this mass, a secular observance is sanctified and the whole principle and fruit of man's endeavour is swept up in the offering of the mass.

What then is the message of this mass?

work as in all things, we are to imitate our Lord, looking especially to St. Joseph the patron of all labor. We are to seek of the Master, blessing on our labors and of St. Joseph patronage and intercession for all who

work. In so doing, we are to endeavour to be servants of the Lord, confident that "we shall eat the labors of our hands" and that by God's Grace, we shall have rendered to us "a righteous reward of our labours."

Propers of the Mass of St. Joseph the Workman

Troait. Wisdom 10:17. Wisdom rendered the righteous a reward of their labours, aided them in a marvellous way, and was unto them for a cover by day, and a light of lamps in the night season.

Ps. 127:1. Except the Lord build the house, they labour in vain that build it.

G. Glory be Wisdom rendered . . .

Collect. O God, creator of all things, who hast made it a law that man must labour, graciously grant that (through the patronage and example of St. Joseph) we may perform the work which Thou dost command and obtain the reward which Thou dost promise. Through.

Epistle. Col. 3:14-15, 17, 23-24. Above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ.

Gradual. Ps. 128:1-2. Blessed is everyone that feareth the Lord: that walketh in his ways.

V. For thou shalt eat the labours of thine hands: happy shalt thou be and it shall be well with thee.

V. Alleluja, alleluja. Help us to lead a blameless life, O Joseph, ever safe under your protection. Alleluja.

Gospel. Matt. 13:54-58. When he was come into his own country, he taught them in their synagogue, insomuch that they were aston-

ished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary and his brethren James and Joses, and Simon and Jude? And his sisters, are they all not with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, a prophet is not without honour, save in his own country, and in his own house. And he did not many works there because of their unbelief.

(Creed)

Offertory. Ps. 90:17. Let the beauty of the Lord our God be upon us. Prosper thou the work of our hands upon us; yea the work of our hands prosper thou it.

Secret. O God, through the intercession of St. Joseph, take these offerings of the work of our hands and make them a pledge of peace and unity among us. Through.

Preface of St. Joseph.

Communion. Matt. 13:54-55. Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary?

Postcommunion. (Through the intercession of Blessed Joseph), O Lord, may this Holy Communion which we have received bless our work with success and assure us of our reward. Through.

We offer the above, suggesting that the permission of Bishops and Superiors be obtained for its use on Labor Day. Obviously it is a translation of the new Roman Catholic mass for May 1st and also used on Labor Day. With us May 1st is still the Feast of SS. Philip and James so Labor Day is a logical time for the Workman's Mass. Ed.



by Gedge Harmon

The Hands of a Carpenter — continued

it was to be the inconspicuous part, the unseen workmanship, the hidden construction which would not show in the completed structure of the "Church of the living God." These tranquil hands would bend to the task, bringing it to perfection with the competence of the hands of a good carpenter.

Countless images come to mind of Joseph's hands perfecting their divine work. We catch the hands that lift the body of a woman, heavy with child, to the back of a donkey, that grasp the halter, that encourage the animal with a slap on his sweating flank, that rest in support at the woman's back when the road is rough, that unfasten the neck of a goatskin bottle, pour a cup of water to ease her thirst. We see them reaching to a money pouch, counting coins to offer for lodging, rapping at doors closed for the night, holding a lantern, spreading blankets on a dirt and stone floor, filling a manger with fresh hay, holding a new-born infant, cradling the child in the manger.

The hands performing the ordinary tasks of a husband and father are at the same time the hands of the Guardian and Protector of The Word Made Flesh, and each commonplace act they perform is at the same time a holy mystery. They are a configuration of the Hands of the High Priest as Joseph takes in his hands the sacred vessel in which God was preparing the one perfect Sacrifice; in his hands he receives and holds the Body of Christ.

Now a hand is raised to still the excited babble of a group of shepherds crowding the entrance to the stable; later a palm flattens against the inside of a door of a house in Bethlehem, rests firmly there before opening the door to admit three kingly travelers. Those who come to adore await admittance at the hands of Joseph.

On through the joyful mysteries we observe these hands, the intimate part they play in our salvation, as they save for us the Word of God. They stretch toward the Child Jesus, encouraging Him to take His first steps, hold the small hands to guide and support the Child, rest on the small head in a fond caress. Until on a day in Jerusalem in the temple we see the hands clasped with affec-

tion to the shoulders of a boy grown tall. All the rapturous, wordless joy of a father who has found his lost child is released in the warm grip of those hands. Their embrace expresses too Joseph's overwhelming gratefulness that this son is to remain longer in his care, that *He whose divine wisdom has now been revealed is to learn from his foster father how to work with His hands.*

Then one day to Joseph comes a startling revelation, like the astonishment of every father when in an instant he becomes aware of his son's change from boyhood to manhood. It may happen when a man meets his son in a doorway, shoulders nearly bumping, or perhaps when he hears his child's feet pounding down the stairs and looks up with a word of admonition on his lips. Abruptly he is confronted with a flashing glimpse of the man his boy will be, and he sees—himself. Himself all over again.

Perhaps that moment comes for Joseph one day in his workshop, standing beside the youth whose head is now level with his own. He leans to point out an easier method, or to steady the plank for sawing. He places his hands on the wood beside the boy's hands with their newly lengthened wrists, large bones, prominent knuckles; and Joseph sees there beside his own, suddenly, the image of his own hands.

And why not? Have not most of us today noted, with wonder, the resemblance between an adopted child of our acquaintance and a foster parent? A likeness between two unrelated people has been observed frequently enough to result in the common saying that "people who live together grow to look alike."

God chose to reveal Himself to man through One who was "made like his brethren in every respect."* How perfectly natural it would be if, in the manner of His brethren, He were made, most of all, like the man who was to be His father-on-earth. God chose a foster father whom He wished His Son to imitate, from whom He wished His Son to learn. They were to belong together with Mary in One Family, within which was to exist a perfect father-son relationship.

* Heb. 2:11 (R.S.V.)

Would not a similarity of physical features be a part of the affinity between father and Son?

Suddenly we know why we have been led to contemplate with such reverence and love the hands of the carpenter of Nazareth. Now we know why the vision of his hands brings us such strength and peace, such comforting assurance of our Heavenly Father's guidance and protection.

It is not only Joseph whom we have come to know more intimately through these hands. Through Joseph we have pursued

our longing to know, in person, the Person of God. Our longing has been met by God's longing for us, a desire so great that He has been willing for the hands that created this universe to be made like the familiar hands of a carpenter, that we might know the Creator. With these hands He reaches out to show us Himself. In our vision of the hands of the Son and the foster father side by side working together, we too, like Joseph, experience a revelation. More than the hands of all men on earth and all saints in heaven, the hands of Joseph are like the hands of God.

The Order of Saint Helena

Newburgh Notes



-those dear
little rabbits-

Although there were not many outside engagements during July, it nevertheless was a very busy month for the Sisters. There was, in addition to all the other every-day jobs, the garden to be tended—with Alex gone—and fruit and vegetables to be picked and then canned or frozen. Also, we had quite a number of guests visiting us.

Sister Clare conducted a Children's Mission at Stone Ridge, N. Y., from July 13-20.

Sister Mary Florence conducts another Children's Mission which starts July 26 and ends on August 2.

The annual Long Retreat starts on August 16th after Compline and ends on the 27th after breakfast. We are sorry that it will be impossible for us to have guests and to answer the telephone during that time. At St. Helena's Day falls during the time we are in retreat, our big celebration this year will be on *Dedication Day*, October 2, which is the fifth anniversary of the dedication of the present Mother House.

The fourth annual Conference on the Religious Life will be held over the Labor Day weekend, when the opportunity is offered to young women to learn more about the life of Religious. Father Turkington, O.H.C., and Father Terry, O.H.C., will conduct the meditations and discussions, and Sisters from various Communities will tell the participants about the life and work of their Societies.

Versailles Notes

Two Associates' Retreats were given in July in Versailles by Father Bessom, O.H.C., a three-day one, July 7-11, and a weekend one, July 12-13. Otherwise the month was quietly busy with various kinds of summer activity. Four sisters were officially in

ence, though one of them was away
n of the time doing her summer school
t. Other members of the school faculty
e doing summer work, too, and reported
r were in residence at the school. The
n teachers, of course, took courses, one
he University of Kentucky, and another
he University of Louisville. Another

teacher took a two-week seminar in Psychol-
ogy with Dr. Dreikurs in Chicago.

A gift to the school made possible several
improvements to the building. The class-
rooms were provided with fluorescent light-
ing, an electric bell system was installed, and
a soft-green tile floor replaced the worn-out
rug in the Chapel.

The Order Of The Holy Cross

West Park Notes

ily outside work was very little.

Fr. Superior had some important confer-
es, none of them farther away than Bos-
Mass.

Fr. Atkinson, recovering from his annual
sh with poison ivy, devoted his attention
safer areas of the grounds and prepared
his return to Liberia.

Bishop Campbell preached at St. Luke's
arch, Cambridge, N. Y., on July 6th.



Fr. Hawkins supplied until retreat time
St. Luke's, Richmond, Virginia.

Fr. Bessom took retreats at Versailles, on
7th to the 13th.

Br. Michael conducted a children's mis-
n in St. Christopher's, New York City.

Fr. Metcalf, Associate Priest, visited the
nastery to prepare the apparatus for
nsatlantic communication and to confer
h Christopher Cone, the Princeton gradu-
who sailed to work in the Mission in vari-
s capacities including radio engineering.
Metcalf showed slides of his recent quick
o to Liberia.

The Companions of the Order, the Rev.
s. Worster and Lynn, returned on the
th, visited the monastery, and went on fur-

lough to their homes in California. *Fr. Milli-
gan*, Oblate Priest, met them at Idlewild to
take counsel concerning the Loma work, in
which he will replace *Fr. Worster*, but full
time, in September, D.V.

Retreatants, guests, and visitors were
many until the annual Long Retreat, which
Fr. Tiedemann conducted, 21 to August 1.

Appointments for August are not many
at the time of writing.

The Community will be having confer-
ences before Annual Chapter, August 4th.

Fr. Harris has the first job right after
that, to supply at St. Mary's in the Fields,
Valhalla from August 5th to September 6th,
doing Sing Sing also.

Fr. Terry takes the Long Retreat at New-
burgh, 17-28th and helps with the Religious
Life Conference, then goes to Ottawa for a
Clergy Conference.

Fr. Superior has not put himself down for
anything (but will it stick?) until the 28th,
when he receives the Renewal of Vows at
St. Helena's, Newburgh, presides at the
Chapter there, and helps in the Labor Day
Conference.

BOLAHUN, LIBERIA

"Never so many changes!" Going home
this summer are Fathers Taylor, Lynn, and
Worster. Fathers Atkinson and Milligan
are booked for September returns to the
Hinterland, and there is excellent hope that
a deacon, by then a priest, will be going at
the same time. Mr. Christopher Cone, a
technician, will add to the staff.

Sister Hilary returned in early summer
from her umteenth tour of duty in Bolahun;
Sisters Mary Teresa and Felicity built up
the British group.

SANTA BARBARA

Our picture was taken before the start of the Solemn High Mass on the second annual "Open House" at Mount Calvary, Memorial Day, Friday, May 30th. One hundred and fifty guests attended the mass—religious, clergy, and laity, overflowing the glorious "galeria" which shelters St. Gabriel's altar at its east end.

From left to right are the Sacred Ministers: Deacon, the Rev. Harold Hultgren, Priest Associate, Rector of Holy Trinity Church, Alhambra; Celebrant, the Rev. A. A. Packard, O.H.C., Subdeacon, the Rev. John Farnsworth, Rector of St. Athanasius' Church, Los Angeles. The Thurifer is William Whitehouse, C.C.L., of St. James's Church, Vancouver, British Columbia.

A votive mass of the Holy Ghost was sung

to Missa Marialis by a choir consisting of the Fr. Prior, H. B. Spencer, O.H.C., Fr. F. Tiedemann, O.H.C., and Fr. J. S. Baldwin, O.H.C., Precentor, assisted by two singers from Trinity Parish, Santa Barbara, Messrs. Archie Drake and Russell Wheeler.

Following the service a buffet lunch was provided on both loggias—one facing the patio, the other the Pacific—by Mrs. Florence Gilbert, our beloved cook and friend, with three helpers.

The photograph shows in the foreground the temporary choir stalls used for the service. At its upper left is our most recent acquisition by gift, a gorgeous antique Portuguese silver-on-copper lamp. At the right is the entrance to the women's gallery of the monastic chapel.



Behind the altar is the new entrance to the principal one of the three in the Retreat House. The refectory door is behind it, and the long corridor is to the left. The magnificent gilt and plaster reredos was a gift by the late Hoffman Philip of Santa Barbara and his wife. It came from Columbia, South America and dates from the late eighteenth

century. Mr. Philip was in the diplomatic service for some years and was the first American Minister to Ethiopia. Deep red curtains on either side of his gift highlight the gold of the reredos, which, from the front door, many yards away, provides a striking focal point for the whole hallway.



SAINT ANDREWS

Although school's out, the nearby University of the South has many summer activities, and it is well that the monastery be not closed. This year Brother Paul will go down to help keep things going, and the Fr. Prior will maintain the religious life, register new pupils, and work in his striking garden.



Book Reviews



BY SYDNEY ATKINSON, O.H.C.

GOD AND THE WAYS OF KNOWING, by Jean Danielou, S.J., translated by Walter Roberts. (Meridian: New York, 1957) Cloth, pp. 249. \$3.75.

We already had the pleasure of previewing several paper back classics put out by Meridian Books (also Living Age Books by the same publishers). Now we come to another series known as Greenwich Editions. These are originals which, according to the blurb, will not appear in any less expensive format for at least two years from the date of its publication.

Father Danielou is well known in Europe as a prominent Roman Catholic theologian and we are indeed indebted to the publishers

for making his works accessible to us in English on this side of the Atlantic.

This volume deals with the problem of how God makes himself known to man and how does man come to know God. A list of the table of contents will show how Father Danielou develops his theme: the God of the Religions; the God of the Philosophers; the God of Faith; the God of Jesus Christ; the God of the Church; and, the God of the Mystics. There is much deep matter in this book which requires careful reading and rereading; and yet the style is such that the reader is, as it were, carried along with the author in penetrating the depths of human experience and God's revelation. This is good theological reading and also rich in material for meditation.

ENCYCLOPAEDIA OF RELIGION, by *E. Royston Pike*. (Meridian: New York, 1958) Paper. pp. 406. \$1.95. (Canada, \$2.10).

This book is numbered ML9 in the Meridian Library series and provides a wealth of information at a low price.

The various entries deal with all religions, not only Christianity and you will find much intriguing material in it. As a reference book it is tops. Many of the references to Hinduism, Taoism, etc., would be hard to come by without extensive research otherwise.

Anglicanism is nearly always lumped in with "the other Protestants," although the presentation of our position is eminently fair.

As the author is English, the reader should be aware that references to "this country" mean England and most of the statistics are taken from Britain.

CHINESE CIVILIZATION, by *Marcel Granet*. (Meridian: New York, 1958) Paper. pp. 444. \$1.95. (Canada, \$2.10). (MG14)

This is another book from the same Meridian Library series and likewise provides an enormous amount of material. This is a history of Chinese civilization in ancient and classical times and does not deal with its contemporary history.



RELIGIOUS LIFE CONFERENCE

Over the Labor Day weekend the annual Religious Life Conference for young women meets at the Convent. Address "The Sister Prioress, Convent of St. Helena, R. D. 4, Box 397, Newburgh, N. Y."



Scene at Recreation

The Second Coming

What makes the river
dance so high?
and why is the antelope
fleeting by?
oh why does the wheat field
breathe a sigh?
(even the children are asking why)

I walked alone to the mountain top
then gazed with awe
at the valley below
when I heard the blast of a trumpet
bursting out of a cloud

against the azure-blue
my fear turned to joy then
for there before my eyes
a band of angels came
marching marching down the fluffy draw
joyfully singing a familiar hymn
for behind them in humble triumph
before I am
He was and ever shall be
(but the children do not ask why . . .)

An Ordo of Worship and Intercession Aug. --- Sept. - 1958

- 16 *Of St Mary* Simple W gl pref BVM (Veneration—for chaplains in the armed forces)
- 17 11th Sunday after Trinity Double G gl cr pref of Trinity—for *Schools of Prayer*
- 18 *St Helena* W Double W gl—for the *Order of St Helena*
- 19 *Tuesday* G Mass of Trinity xi—in *thanksgiving for God's revelation of Himself*
- 20 *St Bernard* AbD Double W gl cr—for the *growth of contemplative orders*
- 21 *St Jane Frances de Chantal* W Double W gl—for *greater use of retreats*
- 22 *Friday* G as on August 19—for the *General Convention*
- 23 *Of St Mary* Simple W as on August 16—for the *Sisters of the Holy Nativity*
- 24 *St Bartholomew* Ap Double II Cl R gl col 2) Trinity xii cr pref of Apostles—for *missions in India and the Near East*
- 25 *St Louis* KC Double W gl—for *faithfulness to Mariage and Baptism vows*
- 26 *Tuesday* G Mass of Trinity xii—for the *Tertiaries of St Francis*
- 27 *Wednesday* G as on August 26—for the *Priests Associate*
- 28 *St Augustine* BCD Double W gl cr—for *Doctors and Preachers of Holy Church*
- 29 *Beheading of St John Baptist* Gr Double R gl—for the *Sisters of St John Baptist*
- 30 *Of St Mary* Simple W as on August 16—for the *sick and suffering*
- 31 13th Sunday after Trinity Double G gl col 2) *St Aidan* BC cr pref of Trinity—for the *Companions of the Order of the Holy Cross*

- September 1 *St Giles* Ab Simple W gl—for all novices of religious orders
- 2 *Tuesday* G Mass of Trinity xiii—for our enemies
 - 3 *Wednesday* G as on September 2—for the afflicted and mentally deranged
 - 4 *Thursday* G as on September 2—for the *Seminarists Associate*
 - 5 *Friday* G as on September 2—for all who mourn
 - 6 *Of St Mary* Simple W as on August 16—for the *Confraternity of the Love of God*
 - 7 14th Sunday after Trinity Double G gl cr pref of Trinity—for the *Oblates of Mount Calvary*
 - 8 *Nativity* BVM Double II Cl W gl cr pref BVM—for the *Community of St Mary*
 - 9 *St Peter Claver* C Double W gl—for the *Liberian Mission*
 - 10 *Wednesday* G Mass of Trinity xiv—for *St Andrew's School*
 - 11 *Thursday* G as on September 10—for the *Confraternity of the Christian Life*
 - 12 *Friday* G as on September 10—for the *poor and needy*
 - 13 *Of St Mary* Simple W as on August 16—for *world peace*
 - 14 *Exaltation of the Holy Cross* Gr Double R gl col 2) Trinity xv cr pref of *Passiontide—for the Order of the Holy Cross*
 - 15 *Seven Sorrows* BVM Gr Double W gl seq cr pref BVM—for the *Sisters of the Way of the Cross*
 - 16 *St Cyprian* BM Double R gl col 2) *Edward Bouverie Pusey* C—for the *reunion of the Church*

NOTE: on the days indicated in italics ordinary votive and requiem Masses may be said.

... Press Notes ...

The "Dead line" for copy has to be met and much that I would like to tell you about the past year's business must wait for a future issue.

At this writing we have just finished closing our books for the fiscal year ending June 30, 1958; the Inventory of stock has been made, and the value of the stock figured; listings of the unpaid Invoices completed. All of this for the convenience of the auditor, but we do not have the final figures until the end of July, when the report is made to the Annual Chapter of the Order.

We do have a few figures that I want to tell you about. Many inquiries are made during the year as to the volume of our business in a year. Last year I gave you a list of the total pieces of literature mailed to our customers. This year I will tell you of the cash that is involved in the year's business.

The total cash represented in Press Sales is \$32,604.24; made up of Cash Received \$29,372.87, Past Due Invoices \$1083.97, and Current Invoices \$2251.40.



I am particularly concerned about the items of Past Due and Current Invoices (Accounts Receivable to the Auditor). We call all accounts over 90 days old PAST DUE—some of these are a YEAR old. Numerous requests in various forms have been sent to the persons owing such Invoices. When one looks at the original orders for these and reads so often "I will remit promptly when goods and bill arrive" (variously worded but

of same intent) and see how long ago the goods were sent but no remittance received, one just wonders what words mean. So often we are advised "We received no bill," or "Don't remember ordering this." Invoices are enclosed in each shipment and it is easy to mislay or forget it. When a customer questions a reminder, we are glad to send a copy of Invoice on request. For after all we not only need the cash but expect the customer to do his part. I suppose one could give the current excuse "We are in a recession." But, in the old school phrase "Recess is over." The Current Invoices are those of the several months prior to June 30th and payment is currently due.

In making this bit of report on our business I am not going into the costs or any profit or loss. I am particularly anxious that you all see how large the volume of business is in money value, and this all comes from sales of a single 5¢ item up to orders for a thousand or more. It is really no small business, and we thank you for your co-operation and interest, and thank you in advance for more business during this coming fiscal year.

One of our new customers so likes the kind and quality of our publications that she suggests that "Temptitorium would be an excellent name for your book stall." I don't know just how sound theologically this title may be but the title sort of fits and we shall try to keep the traditional printer's devil out of your way, (But I don't know how the work will get done if he is not around).

All the road to and around the Press building is completed and grounds surfaced. We had visions of some nice lawns and a few flower beds but we did not get to all that and the recent heavy rain has brought out the grandest weeds you ever saw. There's too much grounds for the gardener to take care of and I am not able to do much along those lines, so we are going to resort to several applications of weed killer and hope to start all over again—IF the hot weather ever lets up.